The Christian Century

PUBLISHED WEEKLY

Risk War Over Formosa?
By Harold G. Gelwicks

French Doctors Fight Liquor
By John M. Gordon

German Church Rides Storm
By Heinz Kloppenburg

Real God and Real Man
Review of *Answer to Job,* by C. G. Jung

APRIL 13, 1955

In This Issue

HEINZ KLOPPENBURG

one of the generation of German churchmen who bore the full brunt of nazi hostility, has served the Lutheran Church of Oldenburg as pastor and administrator since 1934. For three years, 1947-50, he was on the staff of the World Council of Churches' refugee department at Geneva. Dr. Kloppenburg attended both the Amsterdam and Evanston assemblies of the W.C.C. as a consultant.

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HAROLD G. GELWICKS

went to China in 1944 as a member of Gen. Albert C. Wedemeyer's staff. He remained in China after the war, and until September 1949 served as an assistant army attaché at the U.S. embassy in Nanking. After the outbreak of the Korean war he was recalled to active duty and spent two years as an intelligence officer in the department of the army in Washington. Mr. Gelwicks now lives in Arlington, Va. He writes us that he is convinced that the international situation is even more serious at present than it was during the Korean conflict. "I feel strongly that those who appreciate the present danger of war should speak out now," he says.

HANS HOFMANN

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writes his first newsletter as The Christian Century's new correspondent in Hawaii, where for the past four years he has been executive director of the Honolulu council of churches. He is a Presbyterian, U.S. A., minister.

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The Christian Century

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Coming Events

April 13-15. Associated Church Press Annual Meeting, Washington, D. C.
April 15-16. Interseminary Movement Middle Atlantic Regional Conference, Chester, Pa.
April 17. Chicago Sunday Evening Club; Richard C. Hertz, speaker.
April 17-19. St. Louis Metropolitan Church Federation Festival of Religion and the Arts, St. Louis.
April 17-22. Presbyterian, U.S., Synod of Virginia Simultaneous Evangelistic Services (North Carolina Synod pastors preaching).
April 17-22. Vanderbilt University School of Religion Annual Cole Lectures, Nashville, Tenn.; A. Victor Murray, speaker; theme: "The Data and Interpretation of Religious Experience."
April 17-24. Youth for Christ 7th World Congress on Evangelism, São Paulo, Brazil.
April 18. Chicago Tract Society 66th Annual Dinner Meeting, Central Y.M.C.A., Chicago.
April 18-22. Evangelical and Reformed City Workshop, Cincinnati.
April 18-22. National Association of Evangelicals 13th Annual Convention, Chicago.
April 20-21. General Commission on Chaplains Annual Meeting, Washington, D. C.
April 21-22. National Religious Publicity Council National Convention, Riverside Church, New York city.
April 22-23. Interseminary Movement Kentucky-Tennessee Conference, Louisville, Ky.
April 22-26. Lutheran World Federation Commission on Education, Oslo, Norway.
April 24. Chicago Sunday Evening Club; Seminarian of the Year, speaker.
April 24. National Christian College Day.
April 25. National Council of Churches General Department of United Church Women State Presidents' Meeting, St. Louis, Mo.
April 26-27. DePauw University 9th Annual Conference on Church Music, Greencastle, Ind.
April 26-28. 10th Annual Washington Seminar for Methodist Ministers, Washington, D. C.
April 26-29. College of the Bible Spring Lectures, Lexington, Ky.; William Robinson, speaker.
April 27-29. National Lutheran Welfare Conference in America Annual Meeting, Detroit.
April 28-May 1. United Evangelical Lutheran Church International Luther League Convention, Dana College, Blair, Neb.
April 29-May 1. 5th Washington Pilgrimage, Washington, D. C.
April 29-May 2. United Student Christian Council Consultation on Responsibility to International Students, St. Louis, Mo.
May 1-8. Good Will Industries Week; theme: "Serving the Nation's Handicapped."
May 1-8. National Family Week.
May 3. Reformed Church in America Particular Synods of New York, Albany and New Jersey; Woodstock, N. Y.; Delmar, N. Y.; Glen Rock, N. J.
May 4. Reformed Church in America Particular Synods of Chicago and Iowa; Grand Rapids, Mich.; Sioux Falls, S. D.
May 4-6. U.S. Conference for the World Council of Churches Annual Meeting, Buck Hill Falls, Pa.
May 5-6. United Student Christian Council Consultation on Directions, Kalamazoo, Mich.
May 6. May Fellowship Day (N.C.C. General Department of United Church Women.)

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXII CHICAGO, APRIL 13, 1955 NUMBER 15

EDITORIAL

Chinese Students Are Released

CONSCIENCE is still a potent if slow-acting force in the conduct of American foreign policy. This is the basic reason why our government has at last released 76 Chinese students. These 76 of the 5,000 who were studying here when the Communists won the civil war in China have desired to return home but have been prevented on account of security considerations. Now they are released, without conditions and without the release by China of almost as large a number of Americans who are being wrongfully held there. Their knowledge of matters which might affect American security presumably is as great now as it was when the ruling barring their return to China was handed down. They have not been brainwashed or otherwise deprived of what they had learned. They have not suffered imprisonment, although Americans are imprisoned in China. Of course the state department does not say so, but the real reason these students are released is that we are ashamed to continue the miserable business of holding them as hostages. A nation with Christian sensitivity to humanitarian considerations will always lose out in a contest like that in which our government got itself involved with Communist China. The civilized conscience cannot long endure punishing the innocent to bring pressure on a government, even one which has as little respect for humanity as that of China. We hope our authorities will not repeat this blunder of trying to beat the Communists at their own game. Instead we should redouble our support for the United Nations, which could become a far more potent instrument of the conscience of mankind if it were made the first rather than the last resort of its member states.

Are We Reluctant to Talk of Peace?

WITH THE RATIFICATION of the Paris accords, it was to be expected that pressure from western Europe for a Big Four conference would grow stronger. Now the report from Washington is that preliminary talks are being held with London and Paris concerning a meeting of the foreign ministers of the Western powers, which would precede an invitation to Russia for a four-power conference. While no decisions have yet been made as to time and place of the Big Three meeting, the North Atlantic Council meeting which convenes in May would seem to offer the opportunity for the representatives of France, Britain and the United States to discuss a conference with Russia. Obviously a good deal of misunderstanding between the Western allies must be cleared away before it is expedient for them to meet with Russia. But one of the differences is the skepticism of our state department concerning the wisdom of a Big Four meeting. Even though President Eisenhower has said he would like to see such a conference, and our allies have left no doubt that they think it highly important, many of our officials are openly dubious of the results such a conference might achieve. Perhaps this reluctance is what is called diplomacy. Perhaps it is a means by which our statesmen are attempting to tell the Russians that they will have to offer real concessions and come prepared to bargain in good faith. We do not know. It should be recognized, however, that it is not only the Russians who are observing the mood as well as the deed of our conduct of foreign relations. The whole world is trying to make up its mind whether the United States really wants peace. There are plenty of hostile voices that say we do not. We should leave no room in any honest person's mind for doubt as to where we stand. We believe the lead President Eisenhower has given is the right one. Instead of the deviousness of pre-atomic diplomacy, we should display open receptivity to every proposal that offers the slightest promise of lifting the threat of war.

The Far East Holds Center of Stage

THE BIG UNCERTAINTY concerning whether an agreement is possible in Europe or anywhere centers in threats of war in Asia. Senators attending White House conferences gave the impression that the issue of peace or war depends entirely on whether the Chinese Communists attack the two offshore islands, Quemoy and Matsu, and how they do the attacking. If their attack is of such a nature as to indicate that they intend to move on to Formosa—which they have repeatedly threatened to do—the President is reported to be prepared to meet force with force. The administration has acted to suppress war talk by high military officials, and not too soon. The senators reported that there was no sense of crisis or alarm in the White House conferences. It is to be hoped that this confidence will be communicated to the country. But how is that possible when we leave the issue of war or peace to the irresponsibles in Peiping? As things stand at the beginning of April, the Communists cannot lose even if they are defeated, and we cannot win even if we attain every military objective. By triggering off a war in the Formosa straits, the Chinese Communists can isolate us from our allies

(who have already served notice that they are staying out), make impossible the completion of allied plans in Europe, head off the proposed four-power conference, and discredit the United States by drawing us into using atomic weapons. Roscoe Drummond of the *New York Herald Tribune* quoted Chou En-lai as saying recently to Karl Sundstrom, Finnish ambassador in Peiping: "What if we do lose 100 million men and women in a war over Formosa? We will have 500 million left. It would be worth it."

Nothing Can Be So Big As a 'Little' War

AMERICANS who think the time has come to fight the Chinese Communists justify military action to defend Matsu and Quemoy on the ground that the resulting war would be a little one. *Life* editorialized for a little war under the title: "A Scrap Is Not Armageddon." How can we be sure? "The prospect at Matsu is a scrap, not a war. We are summoned to defend a pinpoint, on which however rides the whole moral question of whether we are ever going to resist Red gunfire anywhere." *Life* takes the position that we can pitch into this "scrap" without committing ourselves to a mainland war with China, and says: "The calculation of what would lead to an H-war is properly a Communist calculation before it is ours, since on this point they hold the initiative. It is true that, like every limited action, the defense of Matsu would involve the risk of a big war. But it is also true that if we retreat again and eventual general war is even more likely." Let's think about that. It is much easier to resist entering war than it is to stop a war once we have started fighting. We did not enter the fight over Dien Bien Phu a year ago, thanks largely to President Eisenhower. If anybody now holds that against the President, we do not know who it is. But we did enter a war in Korea. Have we forgotten how difficult it was to get that one stopped? Korea cost 25,000 American lives, and that was called a "little" war. Ask the soldiers how little it was—the soldiers, not the generals, not the editorial writers. Ask the parents of one boy who died in a lonely patrol action what they think of such scraps. And since this is a moral question, where is the morality of using atomic weapons in "little" wars? Our highest officials have said they would be used. Only the United States bears the responsibility of having used this awful weapon against human beings. Our excuse then was that we had to resort to this extraordinary measure to end a major war and save American lives. Shall we now add to and confirm the precedent we set at Hiroshima and use atomic weapons to settle a "scrap"? What will this do to our moral responsibility to do everything in our power to advance the cause of peace and disarmament?

Gaza Attack Censured By Security Council

WITH AN UNUSUAL display of unanimity, the eleven members of the United Nations Security Council voted to censure Israel for the February 28 attack on Egyptian soldiers in the Gaza strip, which cost 46 lives. The British representative proposed the resolution, which was jointly sponsored by France and the United States. The discussion stressed the fact that the attack was, as the Egyptian-Israeli Mixed Armistice Commission had noted, "prearranged and planned," that it had been ordered by Israeli authorities and carried out by Israeli regular army forces. It also noted that such an operation could not be excused by the series of harassing raids which had been carried out across the border by Egyptian infiltrators. The Security Council resolution declared the attack a violation of the cease-fire ordered by the council six years ago. Mr. Lodge, the American representative, pointed out that Israel had previously been censured for the similar attack on Kibya in the autumn of 1953 and insisted that armed retaliations stop. The Egyptian demand that Israel make restitution for damage done, including the demolition of part of the water works of the Gaza strip, was not acceded to by the council. Before the council completed its action, the Mixed Armistice Commission had held Egypt responsible for a similar but much smaller attack on an Israeli wedding party. That also should come before the Security Council, and if the facts warrant should receive a similar condemnation. These acts of war do nothing but harm and invite an explosion which will engulf the world. Meanwhile some good may come of much evil if the United Nations truce machinery is strengthened. Joint border patrols should be set up and the frontier demarcated and fenced. The United States, Britain and France, as the outside powers principally concerned, should work to bring about a general settlement of the state of semibelligerency which goes under the name of armistice. Until this is done, and nearly a million refugees are given some indication of the shape of things to come, there can be no peace.

What Do Americans Value Most Highly?

WHOM DO WE REWARD most highly for services rendered? The answer to that question throws some light on the current scale of values of American life. Physicians head the list. They receive the largest incomes, and also have had the largest increase—80 per cent—in average real incomes in recent years. Could this have something to do with the almost universal feeling that doctors' bills are far too high? It might; and it could also have something to do with the physician's concern about "socialized medicine." No other factor is as certain to speed the coming of socialized medicine as excessive fees by private practitioners. Second on the list are lawyers. Then follow dentists, businessmen, government employees and scientists. Education stands in seventh place in the income of college graduates and the ministry in the eighth. By this rating the American people give a fairly low valuation to intellectual and spiritual development. A national publishing house recently took a full page in the *New York Times* to give the facts on salaries of college teachers. "Our colleges and universities are living on borrowed time—time borrowed from underpaid faculty members," it said. It pointed out that the average real wages of industrial workers have increased almost by half in the last 14 years. But the average real salaries of all college and university faculty members *decreased* by nearly 5 per cent between 1940 and 1954. A study made by the Chicago Theological Seminary indi-

cates that the average salary of full-time ministers in the Congregational Christian Churches is $3,484. In other denominations it would probably be lower. No wonder the recruiting of teachers and ministers lags! It all goes back to what the nation considers important. We are able to finance education and an adequate spiritual ministry. But when we prodigally spend vast sums for liquor, tobacco, cosmetics and entertainment and grouse about making the necessary expenditures for schools and churches, it is time to ask and give an honest answer to the question: What do we really want? Do we care for the mind and spirit, or only for the body?

California Church Wins Court Suit

IN CALIFORNIA the state law requiring churches to sign loyalty oaths to claim tax exemption has been declared discriminatory and therefore unconstitutional. On March 24 Superior Judge Philbrick McCoy of Los Angeles handed down a decision supporting the refusal of the People's Church of San Fernando (Unitarian-Universalist) to require its minister, Harold E. Schmidt, to take the oath. Los Angeles county, which stands to benefit from the taxes, has announced that it intends to appeal Judge McCoy's decision. An Interfaith Committee to Eliminate Tax Oaths has been formed to defend the decision in the higher court. Headed by the Rev. George Warmer, retired district superintendent of a Methodist conference, the committee has an office at 817 West 34th St., Los Angeles 7, in care of the Rev. Frank Crane. Judge McCoy's decision was made on the narrow ground that the law was discriminatory because only one group or class of persons was required to take the oath to secure tax exemption. He ruled therefore that it violated the equal protection clauses of state and federal constitutions. The larger question as to whether the law violated religious freedom was not admitted by the court to apply. Members of the interfaith committee anticipate that their next problem will be a move in the California legislature to widen the terms of reference in the law to make it apply to everybody, and so to hurdle the obstacle raised by Judge McCoy. Meanwhile legislators are displaying great ingenuity in working out new variations on the tax-exemption-loyalty theme. Assemblyman Glenn Coolidge has introduced Assembly Bill 1215, which seeks to deny tax exemption to premises used by Communists. The word "used" is rather broad. For example, it might apply to a church that a Communist might enter to "use" for worship. It could apply to a Y.M.C.A., a community center or a home for foreign students, such as International House at Berkeley. If this bill were to become law, guards might have to be posted at the doors to inquire into the beliefs of all who entered, lest a disloyal person go in and cancel the institution's tax exemption.

Discriminatory Schools Banned by Mission

THE BANTU Education Act is encountering some resolute opposition from the oldest continuing religious enterprise in Natal, South Africa. For 120 years the American Board Mission has worked in this area. Today it is teaching more than 20,000 African children in 109 schools. In addition, the American Board has built Adams College, Inanda Seminary, McCord Zulu hospital, Ohlange Institute and the Bantu Congregational Church, with 12,000 members. In Johannesburg the mission has launched the Bantu Men's social center, the Bridgman Memorial Hospital, the Helping Hand Club, the Talitha Home and the Hofmyer School of Social Work. But the discriminatory educational policy of the native affairs department of the government runs counter to the educational policy of the mission, and the mission has said so plainly. The government has asked that the mission either relinquish control of its schools or continue to operate them with a reduced subsidy. The mission declares that it does not have the resources to continue its many primary schools without a subsidy, but it is conscientiously unable to assist the government in its plan of seizing control of African education. It does not intend to obstruct the government, but neither will it help what it believes to be a wrong course of action. In a statement adopted early in 1955, the American Board Mission in South Africa said its reason for existence "is the extension of the Kingdom of God," that it thinks of education as a means to this end. It requires of its schools that they be places "where the students not only grow in wisdom and in stature but in grace." It continues: "Secondly, our mission, while anxious to serve wholeheartedly and cooperate fully with the government in African education, can never do so at the expense of its own soul. Service and cooperation must ever be limited in the sense that the highest loyalty is to God and not to the state." We believe the Christian world will support the desire for freedom of this mission, which has earned the right in 120 years of outstanding service to have its work respected, not persecuted or destroyed.

Quakers Heal Rift Of Last Century

PHILADELPHIA is once more the City of Brotherly Love, so far as its founders, the Quakers, are concerned. On March 28 the Arch Street and Race Street yearly meetings of Friends united to form one Philadelphia Yearly Meeting of the Religious Society of Friends. The merger was accomplished in the Arch Street meetinghouse, where the rift occurred in 1827. It brings together 17,300 Friends who worship in 93 "monthly meetings" in the city and area of Philadelphia. The separation which took place four generations ago was between "evangelicals," who emphasized the authority of Scripture as a test of orthodoxy and stressed the importance of unity and a uniform discipline; and the "Inward Light" group, who were especially concerned to preserve the liberty of conscience and belief which they considered the essence of the Quaker position. For the past thirty or more years, cooperation between the two groups in Philadelphia has made them indistinguishable to outsiders. Both supported the work of the American Friends Service Committee and other enterprises of compassion. ¶Fourteen Protestant churchmen urged the President to "stop this drift toward atomic war" in a letter which was published on Palm Sunday. They commended Mr. Eisenhower for stating that "there is no alternative to peace" and said: "The problem today is not the prestige

of Chiang Kai-shek but the survival of our civilization." Signers of the letter were Bishop Norman B. Nash, Bishop Charles K. Gilbert and Guy E. Shipler, Episcopalians; John A. Mackay, Phillips P. Elliott and W. Stanley Rycroft, Presbyterians; John Bradbury, John C. Slemp and Stanley I. Stuber, American Baptists; Bishop John W. Lord and J. T. Copplestone, Methodists; John Howland Lathrop, Unitarian; Emerson H. Lalone, Universalist; and Clarence Pickett, Society of Friends. In a separate statement, three officials of the National Council of Churches urged the President to "resist" those who advocate policies which could lead to a third world war. They were N.C.C. President Eugene Carson Blake, Ernest A. Gross and Walter W. Van Kirk.

German Church Rides Storm

[EDITORIAL CORRESPONDENCE]

Dortmund, March 18.

CONFLICTING VIEWS on rearmament and similar questions lay behind the removal of Dr. Heinemann of Essen from his office as president of the Synod of the Evangelical Church in Germany. This took place at the annual meeting of the Synod, which was held March 6-11 at Espelkamp, Westphalia. Nothing was said against Heinemann's personal character nor against his competence. On the contrary, he was highly praised for his honesty, his ability and his humility. Neither was there objection to his political activity. Dr. Heinemann himself pointed out that he had been active in politics six years ago when he was first elected president. In a sense he was more active then. He became minister of the interior in Chancellor Adenauer's first cabinet. Adenauer had made it a condition of his appointment that Heinemann should maintain his chairmanship of the Synod. This was agreed to by Bishop Dibelius and other people, who were proud to have an active state minister presiding over the supreme assembly of the Protestant churches in Germany.

Why then was he not continued? The answer is that he had moved over into opposition to Adenauer. Adenauer favored rearmament; Heinemann opposed it. There is but one conclusion possible: In the German churches you may be active in politics so long as you agree with the government which happens to be in office, but you may not remain in a top position once you begin to oppose the government. That this implies a grave danger for the independence and freedom of Christian action and thought goes without saying. Fortunately the majority of the Synod members seemed to feel that something was wrong with their decision. So they elected Dr. Heinemann as one of the 12-man *Rat* or council (the board of directors) of the Evangelical Church in Germany. This council consists of six Lutherans, four United Churchmen and two Reformed members. Other members of the council are Bishop Dibelius of Berlin, chairman, and Bishop Lilje of Hannover, vice-chairman. The former is one of the presidents of the World Council of Churches; the latter is president of the Lutheran World Federation. Also elected were Martin Niemöller, Dr. Niesel, and the new council president, Constantin von Dietze, professor of economics at Freiburg. Dr. Dietze, a member of the Confessing Church who was jailed under Hitler, was a church delegate at Amsterdam and Evanston. Replacing two men who resigned because of age are Oberkirchenrat Riedel of Munich and Bishop Mitzenheim of Thuringia. East as well as West Germany is represented in the Synod and council. The church is the only organization in Germany that holds both parts of a divided nation in one body.

The press of the nation gave the elections and the debates unusual attention because in this meeting East and West Germany were one family and because of the discussions on rearmament and reunification which took place. The church leaders had anticipated something of this kind, and had wisely prepared for a discussion on the churches and the workingman. That subject was treated, but the mind of the Synod could not long be withheld from the question of rearmament, which really agitates the Protestant churches. A by-product of this interest is that it has opened the doors of the church once more to people who had long lost contact with it because of the reactionary attitude that prevailed in ecclesiastical quarters in the 19th century.

Preceding the Espelkamp assembly was a meeting at St. Paul's Church in Frankfurt on January 29, which may come to be known as the turning point in the relations between the churches and the working classes in Germany. There for the first time church members, professors and pastors joined in a public meeting with leaders of the Social Democratic party and representatives of the trade unions. They signed a joint statement on rearmament and reunification addressed to the authorities. Of course they were criticized by those who object to pastors' speaking publicly on political issues and by those who follow the Adenauer line. But in reply the churchmen claim that ethical issues of first importance are at stake. They say this problem of peace is a matter of life and death for the people not only of Germany but of the world. They insist that the reunification of Germany is not only a national problem but one of bridging the gap between the worlds of east and west.

It is agreed that another five years of separation of East from West Germany will result in the final "Russification" of East Germany. Surely nobody can blame Germans for not liking the idea of members of the same family carrying guns against each other! Moreover, it seems to more and more people questionable whether a Christian can participate in war or even in military training when atomic and hydrogen weapons will be used. The division of Europe and its perpetuation by the Paris treaties, and the introduction of weapons of mass obliteration, have created even in Germany, both East and West, a growing movement in favor of conscientious objection, particularly among the younger people.

The Espelkamp assembly had to deal with these matters. It did not vote for or against the Paris treaties, but it was firm in assuring to conscientious objectors the protection of the churches. The East German government was requested by the Synod to enact a law providing for protection of conscientious objectors. Such a law already exists in the western republic. The Synod urged pastors never to forget that their pastoral duties lay some restrictions on

them with regard to political activities. It also affirmed that it is every man's duty as a citizen to be concerned with the common weal. These discussions will go on in the Protestant churches.

Some pastors think they should be concerned only with salvation and not with the welfare of men. They say: "Call the people to share the sacramental life of the church. Nothing else is your duty." But Dr. Niemöller and others oppose this view. They say that the glass of water given to the thirsty man is not yet the "river of living water" of John 7:38. They admit the peace among nations is different from the peace in heaven, but insist that you cannot separate these things from each other, and if you fail to do what you ought in matters of earthly peace you will never enjoy heavenly peace. This dawning realization in the German churches is what lies behind the rather vague message which the Espelkamp assembly published. It is to be hoped that this Synod will lead to a greater feeling of responsibility for political affairs among Christians and to a more substantial proclamation of the gospel. That the assembly brought about a new understanding between contending groups, even though there were bitter tensions the first few days, is felt to be highly encouraging.

During the discussions on church and labor, Bishop Lilje gave a profound theological introduction to the theme. In this connection he and others drew on the reports of the World Council of Churches' Evanston assembly. Eberhard Müller, director of the Bad Boll Evangelical Academy, reported on new approaches to the problem. Pastor H. Symanowski of Mainz, who works in a cement mill for some months every year, convinced the assembly that Christians must associate themselves with the rank and file of workers, sharing their life and efforts if they are to create a real fellowship. "To proclaim the gospel does not mean to talk about religion, but to carry the burden of the human being who is your neighbor." It was pointed out that there is still a deep rift between the churches and industrial labor in Germany. Ninety per cent of churchgoers are white-collar workers or rural people; even in industrial areas only 5 per cent are industrial workers. American readers may be surprised to learn that churches abroad have still to learn things that offer no problem—or a much smaller problem—to their own churches, which do not experience separation of large groups of people on reasons of principle.

It was significant that this assembly met in Espelkamp in the United Church of Westphalia. It was fitting that the opening sermon was given by President Wilm and that a pastor from East Germany conducted the service of holy communion, in which Lutherans and Reformed shared the Lord's Supper. For Espelkamp is a symbolic place. It is the famous refugee settlement started by the Swedish pastor Birger Forell and the Scottish army padre Iain Wilson (who is now a minister in Baltimore), with ecumenical assistance and German Hilfswerk leadership. Here 6,000 refugees found homes and employment after 1945 in a former ammunition plant. Here swords have been turned into plowshares. Here for their salvation the church has given people a place on earth to live and work. Here met the first assembly of the second synod of the Evangelical Church in Germany, which was founded in 1948.

HEINZ KLOPPENBURG.

The Grace of Receiving

EDITOR THE CHRISTIAN CENTURY:

SIR: "It is more blessed to give than to receive." But it is a poor rule that won't work both ways. This one does. For it is also blessed to receive. Too many people forget that. The givers who cannot take in return miss one of the finest graces in life, the grace of receiving.

We all know the man who, no matter how outwardly generous, is too vain and self-important ever to receive a favor gratefully. That would put him on a level with the other person, and he always has to stand above the other person in one way or another, else his ego will be painfully deflated. When he dines with you—pardon me, that is wrong: *you* always dine with *him*—his reach for the check could never be described with the words, "as feeble as the struggle for a night-club check." There is no struggle. He takes it, with a generous gesture which indicates, "Don't kid yourself that you are my equal. I'm the Big Shot here. Get out of my way."

In her *Benefits Forgot,* G. B. Stern has drawn in sharp lines a picture of the one-way giver: "While we benefit by their largess, their way of standing treat without ostentation, but as though it could not be otherwise, we cannot help wondering what is fundamentally wrong, to account for their obvious reluctance to receive gifts, to receive hospitality, to let the other man pay for a change. And more than reluctance, their positive discomfort, their inability to show pleasure or utter words of thanks that are not churlish or unreal." They have the delusion that accepting anything places them among the beggars.

Theirs is not an ostentatious splurge. It is deeper than that, and so, worse. It is an ingrained habit which spoils things with a subtle poison. "We'll go in my car," with the unspoken implication, "(it is better than yours)." "I will buy the tickets (you can't afford to)." "Have dinner at my house (we serve better meals)."

The recognition of this lack goes clear back to the sharp-sighted boys among the ancients. Tacitus saw it: "Benefits are only so far acceptable as they appear capable of being returned; if they pass much beyond that limit, they reap hatred rather than gratitude."

The grace of receiving, of course, does not mean reaching out the tin cup of a panhandler to every passer-by. That is not a grace, but a disgrace. The daughters of the horseleech, who kept screaming "Give, give, give," are not to be confused with the Three Graces.

The grace of receiving is sharing with others the luxury of giving, and not always grasping to snatch it away from them. To receive gratefully from others is to enhance their sense of their worth. It puts them on a give-and-take level, the only level on which real fellowship can be sustained. Humble receiving smothers the strident clamor of self-insistence. It shrinks the swollen ego to size. It helps to make a Big Noise back into a human being. It changes one of the ugliest things in the world, patronage, into one of the richest things in the world, friendship. Why should we ever forget that in the most vital of all things, we are receivers from God of his love?

Yours,

SIMEON STYLITES.

French Doctors Fight Liquor

By John M. Gordon

Now that the war is over, and the full meaning of the Ecumenical Church becomes more apparent, Protestant Christianity looks forward to bringing the insights and inspiration of Christianity to bear on the secular order with a sense of responsibility unmatched since the Great Schism divided the Christian church in the West.—John A. Mackay, "Protestantism," in *The Great Religions of the Modern World,* edited by Edward J. Jurji (Princeton University Press, 1946).

ON DECEMBER 3, 1954, France's national minister of public health arose in the Chamber of Deputies and said: "There are many kinds of murderers. Those who kill a man at the street corner are in danger of the guillotine. The distillers escape this risk, but they have our contempt and will have the punishment of God." He was applauded.

It is not easy to imagine anyone exercising the courage to speak similarly in our own House of Representatives. But perhaps if the public can be made aware of what is going on in France, and the reasons for it, some of the same kind of moral seriousness will again appear in Washington. There are a great many Frenchmen besides former Premier Mendès-France who regard the alcohol problem as centrally important. And the people who are leading the movement to do something about it come mainly from the medical profession. They are supported by many of the most influential men of science and government in France.

I

It all started with the tragic experience of World War II. When the myth of Maginot evaporated before Hitler's advancing divisions it was realized that French complacency had been at least in part derived from alcoholic euphoria. The soldiers had been allowed plenty of wine. Gallic fortitude, like "Dutch courage," had worn a false front. The national high command was, naturally enough, looking for scapegoats, but in this case statistics were on its side when it blamed the "suppurating sore" of alcohol. The records of France's public health institutions could not possibly be misunderstood or explained away. The nation was alcohol-sick, economically and politically as well as physically. The moral stamina of her people had been quietly but surely undermined. The clear necessity, therefore, was for sharply restrictive measures on the consumption and sale of alcohol while war should last.

The results of wartime emergency curtailment of the drink traffic were such as to compel the medical profession to acknowledge the health handicap under which their country had been staggering. In a circular addressed in 1951 to all heads of schools Mr. Lapie, minister of national education, summarized the occasion for formation of the French National Committee for Defense Against Alcoholism and of its closely associated Medical Group for Antialcohol Studies. He said:

> During the somber war years of 1940-44, restrictions imposed on the consumption of alcoholic drinks and the diminution of their production had, as a happy consequence, a very clear amelioration of public health. Disease and crime due to alcohol were considerably reduced.
>
> After the liberation, the consumption of alcohol increased largely, and we saw a recrudescence of evils we had thought were gone for good. Hospital statistics witness to this recrudescence. More than 90 per cent of child murderers are alcoholics. Factory and road accidents have multiplied. The costs of social security are heavier and heavier. Nor can we disregard the economic importance of lost working time, which in 1948 had risen to 6,395,225 work days.
>
> It is to check this scourge, which threatens the very life of the nation, that a National Committee for Defense Against Alcoholism has been formed. Like the Committee Against Tuberculosis, it plans to undertake an intense campaign of propaganda, confident as it is of the cooperation of all the country's forces. It believes that the most efficient means to make certain a real regression in alcoholism in the future is the instruction of the generation which is preparing for life in the schools.
>
> I have the honor to ask all members of the teaching corps to put their authority and the devotion for which they are distinguished at the service of this work. They well know its importance. Numbers of them already give antialcohol teaching. I request all of them to receive the representatives who may be sent to them by the National Committee for Defense Against Alcoholism and to study with these representatives the kinds of action best suited to convince young people of the dangers that alcoholism brings to the race and to the country.

The *Official Journal of the French Republic* devotes its entire January 30, 1954, issue to the report of the National Economic Council on "The Problem of Alcoholism in France" as presented by Dr. Étienne May. Said Dr. May:

> Although wartime measures were very incomplete they brought about a remarkable decline in alcohol morbidity and mortality. We have furnished the proofs in the chapters on liver cirrhosis and various psychoses. . . .
>
> A great effort of education and propaganda ought to be made to combat prejudices and teach the many terrible dangers that come from excessive consumption of alcohol. This education should begin with children in the elementary schools and should extend to high schools and colleges. . . . Similar measures should be taken in barracks during military service. . . . denunciation of the dangers of alcoholism ought to be one of the leading propaganda themes on the part of the public authorities. . . . Likewise there should be instituted throughout France an "Antialcohol Week," the educational value of which would be very great. An end should be put to all advertising of alcoholic beverages. This would meet powerful opposition, but we believe it an indispensable step if something is really to be accomplished. . . .

In its session of January 14, 1954, the National Economic Council passed resolutions favoring the adoption of the steps suggested by Dr. May.

In our country, it would be unusual for a prominent physician to speak out against alcohol in this fashion. But in France an astounding number of leading medical men have publicly identified themselves with the antiliquor movement by becoming members of the National Committee for Defense Against Alcoholism. Dr. Perrin, professor in the Nantes Medical School and general secretary of the N.C.D.A.A., gives a detailed list of the names and

status of committee members in his monograph *Are the Elite of France Uninterested in the War on Alcohol?* Here are some of the distinguished names he mentions:

Dr. Georges Duhamel and Professors Binet, Jolly, La Picque, Lepine, Laubry and Vincent, all members of the Institute of France, the ranking organization in the nation's intellectual life. (Jean Lepine, incidentally, is recognized as France's leading psychiatrist.) Deans of medical faculties Calvert (Toulouse), Combemale (Lille), Corril (Marseille), Duperin (Bordeaux), Forster (Strasbourg), Giraud (Montpellier), Hermann (Lyon), Laffont (Lille), Merklem (Nancy). Directors of medical schools Auvigne (Nantes), Guillaume-Louis (Tours), Marquis (Rennes), Merle (Clermont-Ferrand). All these deans and directors, and the 32 other persons Dr. Perrin lists, are members of the Academy of Medicine—a gauge of their claim to distinction. Among the 32 are such internationally known figures as Mlle. LeBreton, head of the Sorbonne laboratories, and Dr. Roch, head of the University of Geneva clinic.

Two publications are issued by this notable group of scientists: the highly technical *Études Antialcooliques,* which is the organ of the physicians; and *Alcool ou Santé,* which, while not less scientific, aims to provide teaching materials for classroom use. The thesis of much of this literature is well summarized in the concluding sentence of *Anatomie, Physiologie, Hygiène,* a textbook for schools. The sentence is printed in bold-face type: "It is now demonstrated that, contrary to widespread belief, a noninebriating dose of alcohol is always harmful, even if taken only occasionally."

II

Additional impetus has been given the antialcohol movement by the French Federation of Social Workers. This group sent to every member of the National Assembly a letter which requests, "in the interest of the individual, of the family, of society and of the nation," adoption of the following measures:

> Systematic and regular organization of antialcohol education in the schools, with required written examinations in all classes; also written examinations for all professors, teachers and physical educationists when they are appointed to school positions.
>
> Systematic organization of antialcohol propaganda in the army. Great numbers of alcoholics who come for medical consultation declare that they contracted the drink habit in the barracks.
>
> Suppression of the privilege of home distilling.
>
> Suppression of publicity for alcoholic beverages and placing on the press, radio, cinema and television the obligation to explain periodically the dangers of alcohol in all its forms.
>
> Tax reductions for bars serving only soft drinks.
>
> Intensification of the production and export of table grapes, raisins and high-quality fruit juices, by credits, subventions, technical courses, etc.

Perhaps enough has been said here to indicate the scope and earnestness of France's antialcohol movement and the type of leadership it has enlisted. To Americans, particularly American Christians, the importance of that movement should be plain. We in this country face a situation which over the past decade has rapidly been approaching the national alcoholization that has so cursed France. Yet there is almost nothing in the way of a strong counter-movement among our academic and medical leaders. It may be that they have not yet become aware of what is happening in France. But as any minister of the gospel knows, many of our medical leaders evince an appalling lack of a sense of social responsibility regarding alcohol, and where this is wanting, intellectual curiosity lags.

III

But here, surely, is an opportunity for the Christian church. Why does not the church, which talks so much about its social responsibility, prompt our medical men to follow the lead of their distinguished French colleagues? Possibly evangelical Protestantism's concentration of its concern on the liquor traffic—a preoccupation that has seemed to some a bit limited—has had a certain wisdom behind it. The investigation and publication of the truth about alcohol is a task for which the church is well equipped—and in which, as a healer of men's souls, she has an immense stake. Without in any way discounting the other great causes that the Christian conscience is concerned about, one may raise the question whether we can long maintain our claim to be responsible world citizens if we betray indifference to the worldwide scourge of alcohol addiction or ignorantly call it "marginal."

The National Council of Churches has been strangely silent on this issue. The denominations, with the Methodists and the Seventh-day Adventists in the van, have done better. But should not the churches lead in encouraging able Christian laymen, and especially medical men, to battle their way through the press and mass-communications bottleneck and really come to grips with this evil thing? Such a group could keep us in close touch with that vital company of scientists and educators on the other side of the Atlantic. The Yale School of Alcohol Studies, which practically monopolizes the field of alcohol information at the university level in America today, has for reasons known only to its staff members paid little attention to the French movement. But surely the churches are not dependent on any one school or group.

A remarkable rebirth of the scientific social conscience is taking place abroad. Could it be the function of American Protestantism to amplify France's significant whisper into a shout of warning and hope that no true disciple of Hippocrates anywhere will want to ignore?

Time of Visitation

IT was a day like any other day
When, by the pool, the paralytic lay,
Waiting in withering hope upon his bed
Where half a lifetime he had lain half-dead.
It was a sabbath day without a name
When to the Sheep Gate the good Shepherd came.
And when the blind man left his begging-place
(Who could not see until he saw God's face)
No tremor shook the earth or split the sky.
Only a step drew near, a breath, a sigh.
A word was said, a touch had come and gone—
But everything was changed from that day on.

EDITH LOVEJOY PIERCE.

Risk War over Formosa?

By Harold G. Gelwicks

IN EFFECT, the joint resolution passed by Congress affirming its support of the President's Formosa policy was an ultimatum to Communist China. An ultimatum is by its nature a serious matter, presumably not delivered without grave thought as to its probable consequences. It is usually delivered only when vital issues are at stake, for the consequence of its rejection is almost certainly a resort to force—in short, to war. The risk taken by the United States in thus spelling out its Formosa policy is the risk of war.

Communist China has been served with the demand that the Chinese Communists refrain from "any concentration or employment of . . . forces obviously undertaken to facilitate attack on Formosa." That could take in considerable territory—the offshore islands, for example. So could our demand that the Chinese Communists refrain from creating "situations which are recognizable as part of, or definite preliminaries to, an attack on the main positions of Formosa and the Pescadores." We shall be the sole judges as to what constitutes a violation of these demands. And, by implication, we shall engage in preventive action against the mainland of China if we consider these demands violated. It is hard to conceive of an ultimatum that could be more unacceptable.

The 1914 Parallel

The circumstances leading up to the current crisis in the Far East are reminiscent of those that led up to Austria-Hungary's ultimatum to Serbia in July 1914. At that time, it will be remembered, Count Berchtold, the Austrian foreign minister, and Baron Conrad von Hötzendorf, the Austrian chief of staff, determined that the hour had come for a final showdown with the upstart Serbians. The ultimatum to Serbia was cynically framed in such a manner as to make its rejection certain. War would follow—a "localized war" of course.

The conflict between Austria-Hungary and Serbia had been brewing for some time. Serbia, which had been granted complete independence from Turkey in 1878, included within its borders only a portion of the people who called themselves Serbs. The bulk of the remaining Serbs —as well as the Slavic Croats and Slovenes—were still the subjects of the Hapsburg dual monarchy, and the Serbs were agitating for their incorporation into a Greater Serbia. As this could be only at the expense of Austria-Hungary, the dual monarchy took a dim view of it as a threat to its national security. To preserve the Hapsburg empire, therefore, it was decided that Serbia must be provoked into war and destroyed.

But a number of serious miscalculations were made, and Austria-Hungary's declaration of war against Serbia set off the chain reaction that was World War I. The Austro-Hungarian empire—for preservation of which the war had been started—disintegrated, and Serbia emerged as a greatly enlarged Yugoslavia.

What Berchtold and Hötzendorf had failed to perceive was the extent to which Europe had become a tinderbox, ready to burst into flame at a single spark. With almost criminal recklessness and in disregard of the warnings of the other great powers, both friendly and otherwise, they applied that spark. The rest is history.

Who Filled the Tinderbox?

But was Austria-Hungary the only nation to blame for the war, and were Berchtold and Hötzendorf the only culprits? Professor Sidney B. Fay, in his study *The Origins of the World War,* points out that it is important to distinguish between the "gradual accumulation of inflammable material which has been heaped up through a long period of years, and the final spark which starts the conflagration. . . . Failure to observe [this distinction] has often led to confusion of thought in regard to responsibility for the war, since responsibility for underlying causes does not always coincide with responsibility for immediate causes."

Students of the causes of World War I appear now to be in rather general agreement that responsibility for that war must be shared by all the great powers—although they may be at odds among themselves as to the degree of responsibility to be assigned to each. And so it has been with most international conflicts and with most wars. The tension between the United States and Communist China over Formosa is no exception. Both parties to this dispute have contributed to creating the present crisis; and both parties must share the blame if war follows.

Most Americans are, by this time, more or less familiar with the arguments on the side of the United States. In fact, they are so well indoctrinated with the American point of view that few seem to realize that the Chinese Communists also have an arguable case. It may be well to examine the case for Communist China, for it has been said that the best way to prepare for a debate is to examine both sides of the question.

The Other Side of the Argument

But first it is necessary to call attention to a widely held view that in itself prejudices any rational examination of the Formosa issue: the view that the Chinese Communists are somehow "aggressors" with respect to Formosa. This idea needs to be examined. That Communist China was branded by the United Nations as an "aggressor" for its part in the Korean affair does not necessarily make Communist China an "aggressor" with respect to Formosa. I may have been branded a thief yesterday when I tried to steal your cow; but that does not make me a thief today when I try to recover my horse. In attempting to take Formosa, the Chinese Communists claim that they only want to recover their horse. And they have an arguable case—a case that is recognized as arguable by a good many nations whose international lawyers are just as capable as ours.

The simple and inescapable facts are that since 1945

the United States has been intervening in the Chinese civil war, and that as a consequence we have earned the hostility of the Chinese Communist government. The crises we have faced in Korea, Indo-China and Formosa are inseparably linked to these basic facts.

Intervention in a Civil War

It is admitted that a sovereign state has the right to give aid to a friendly government. In giving aid to the crumbling regime of Chiang Kai-shek we acted within our legal rights. But the legality of our acts is not the only measure of their wisdom or of their propriety. Our intervention in the Chinese civil war exposed us to the likelihood of being held accountable for our actions by the Chinese Communists, and to the application of whatever sanctions they could muster.

We cannot reasonably assert a right and at the same time hope to evade the consequences of exercising that right. When the victorious Communists showed their displeasure by not being exactly hospitable to some of our diplomatic representatives, we proclaimed this another example of Communist barbarity and departed from China in a huff. The British, who have actually suffered even greater provocations and humiliations, have seen fit to stick it out. In other words, it takes two to make a fight.

What has the United States done to provoke the Chinese Communists? During the Chinese civil war on the mainland, we transported Nationalist troops by air and by sea from southern and central China to northern China and Manchuria. If we had not transported them they would never have arrived, and Chinese Communist control in Manchuria and in north China would have been assured. For this the Chinese Communists have never forgiven us. We armed and equipped Nationalist troops and supplied the Nationalist government with financial and material assistance. After the expulsion of the Nationalists from the mainland we withheld recognition from the Chinese Communist government in spite of its demonstrated control of the mainland. More, we have openly endeavored to dissuade other nations from extending recognition. We have given continued material assistance, military supplies and military advice to their avowed enemies established in Formosa, and we have supported harassing Nationalist attacks against the mainland. Under the United Nations we intervened in Korea—an area in which Communist China has an obvious and vital interest—and we carried the fighting in Korea to the borders of Manchuria.

Why No Conciliatory Actions?

We have repeatedly asserted and demonstrated our hostility to the Chinese Communist government. We have seized upon every incident and magnified it to justify our hostility, and we have seized upon every pretext to manifest it. Nowhere in the record of our relations with Communist China is there any indication that we have made any sincere attempt to lay the foundations for a settlement of our conflicts of interest through peaceful means. How can we take any constructive step to solve our conflicts with Communist China if we officially refuse to recognize the fact of her existence?

That we had the legal right to do what we have done, and that the Chinese Communists have given us ample provocation on many occasions, is beside the point. What is important is that our actions have contributed to bringing us to the present situation. Regardless of what the President or the state department may say to the contrary, we cannot absolve ourselves of a share in the blame for creating the crisis in the Far East.

And now, with tempers worn thin on both sides as a result of United States intervention in the Chinese civil war and of Chinese Communist intervention in Korea and Indo-China, we are brought face to face with the issue of Formosa. It was bound to come, sooner or later.

The ambiguous legal status of Formosa in itself has been an open invitation to conflict. Dorothy Thompson recently stated in summing up the situation there:

> Formosa is not American, nor have we ever established a formal protectorate over them. Neither are they owned by the Chinese republic of Chiang Kai-shek, to whom they have never been ceded. Neither are they under sovereignty of their own. And neither are they under the trusteeship of the United States.
>
> Transfers of sovereignty can be made only to a state. The state that rules all China, except these islands, is the Chinese Peoples Republic. . . . The defeated "Republic of China," headed by Chiang, is in Formosa by right of occupation. . . . So the position of the islands being legally ambiguous, but *de facto* held by one Chinese government and claimed by another, any struggle over them is within a civil war.

The case of the United States with reference to Formosa is equally understandable—to Americans at least. Formosa was liberated from Japanese rule principally through the expenditure of American lives and American treasure. Regardless of what was said at Cairo, why should we permit Formosa to fall into the hands of an unfriendly power, particularly when it can be argued that we are still in a technical state of war with that power? This argument makes sense—at least, it makes common sense.

How Defensive Can We Get?

But while the United States has asserted repeatedly that its military position in the Far East, and with respect to Formosa, is purely defensive and that its intentions are pacific, these assertions are not widely accepted at face value by many other nations of the free world. In particular, they are greeted with considerable skepticism by Asiatics. How defensive, they ask, can a nation get? If the offshore islands along the China coast are America's first line of defense, where then is Communist China's first line of defense? Carried to its logical extreme, America's first line of defense would wind up in Moscow and Peking.

In international relations, actions speak louder than words. It is what we do rather than our explanations of why we are doing it that receives the greater consideration abroad. Rightly or wrongly, many of our actions in Asia have been interpreted by Asiatics as aggressive both in fact and in intent. In particular, we have laid ourselves open to suspicion by our ambiguous attitude with respect to Chiang Kai-shek and the Chinese Nationalist government. This suspicion is only reinforced by the hopes openly expressed in certain not uninfluential quarters that the Chinese Communist regime will some day be overthrown and replaced by that of Chiang. Recently our assistant secretary of state for Far Eastern affairs, Walter S. Robertson, referred to the Chiang regime as the "true government

of China" and "the hope for millions of Chinese on the mainland."

How can we reconcile this hope expressed in high quarters for the overthrow of the Chinese Communist government with the President's protestations to Congress that we always stand ready to settle our differences with other countries through peaceful means? How can we convince the Chinese Communists of our peaceful intentions when we openly give military or moral support to a rival regime whose principal aim is to destroy them?

As long as our military policy in the Far East can be thus suspected of incorporating aggressive intentions—aggressive in the minds of other nations—our policy will meet with strong opposition in Asia.

Speak Plainly!

If we are to work out a peaceful settlement of our differences with Communist China and if we are to enlist the support of other nations, the President should clear up the ambiguity of our Formosa policy. As it now stands, our statement of policy appears to mean all things to all people. We have made it clear to the Chinese Communists that we will not permit any attack on Formosa. We should now make it equally clear—and with no mental reservations—to the Chinese Nationalists that we harbor no intention of supporting a military effort to overthrow the Chinese Communist government.

Having done this, we should give serious consideration to ways and means of whittling down and eventually settling our conflicts of interest with the Chinese Communist government. We must actively seek out peaceful means for settling our disputes—the means that the President has solemnly affirmed we are always willing to employ.

The great task of statesmanship is to establish a community of interest between nations as a foundation on which to erect a structure of mutually beneficial relationships. As long as our sole preoccupation is with war and with national security, we shall neglect this task of statesmanship. We shall continue to permit our foreign policy to be shaped by generals and admirals—men trained to think in terms of war and of strategic geography and not enough in terms of people and their aspirations.

Clarifying Our Policy

The people of Asia desire peace, a modicum of improvement in their economic and social conditions, and the right to order their lives without interference from foreign nations. These aspirations should form the foundation for our policy toward Asia. This policy cannot be postponed until communism has been eradicated or overthrown. It should begin now. It should begin with a re-evaluation and clarification of our policy toward Communist China.

In clarifying our China policy we should pay particular attention to the following considerations: (1) The Chinese Communist government is firmly established in power and is not likely to be overthrown in the foreseeable future—least of all by the Nationalist regime on Formosa. (2) Our present policy toward Communist China has involved us in repeated crises, and in all probability will continue so to involve us. (3) Our continued conflict with Communist China has helped to alienate our potential friends in Asia and has tended to drive a wedge between ourselves and our allies in Europe. (4) The continuation of our present policy will carry with it the constant risk of military involvement in an area that is, at best, of only secondary importance to our national security. (5) Another military involvement with Communist China may lead to another major war.

BOOKS

Real God and Real Man

ANSWER TO JOB. *By C. G. Jung. Translated by R. F. C. Hull. Routledge & Kegan Paul, London, 12/6.*

JUNG's latest volume of "research into the relation between psychology and religion" will stand as a watershed between the traditional and the coming psychology of religion. If taken as seriously as it should be, it might even start a completely new evaluation of the Christian religion.

Jung is a leader among the dynamic thinkers who have concerned themselves with the problem of reintegrating the whole of man into the totality of a newly reintegrated world. In this study he tries to show us how psychology is the only valid basis for a realistic perception of man that does justice by the transrational elements involved. Jung claims that our understanding has come to a dead end because of our stubborn refusal to accept anything but rationally and scientifically proved facts. Since the basic reality of man is a religious one which cannot be proved rationally because it meets man from beyond reason and scientific measurement, only the understanding which grasps this can help man to be himself—that is, to accept himself and the world in all their mystery.

The rigid and arbitrary limitation that we usually put on our understanding, thus distorting our conception of ourselves, has even more harmful consequences when it produces a totally inadequate conception of God. The real God is not the "Summum Bonum" of our legalistic and moralistic projections. Neither is he simply the first cause of the material universe, nor is he a bloodless spirit or rationalized principle. According to Jung, God is the tension between the light and the dark, the good and the evil, the sophia and the satan.

In the volume here under consideration he attempts to show how in the biblical book of Job this tension becomes manifest in God's irrational and amoral treatment of his faithful servant, who is forced into admiration of God's unlimited power of creation even after he has ceased trying to argue the righteousness of his cause with God. In thus yielding admiration despite God's apparent refusal to recognize his righteousness, Job outdoes God morally. And this confirms God's intent to become fully man in order to become fully God. That is to say, God wills to overcome his own inner tension by being real God and real man: God-man.

Approaching the incarnation at this level, Jung notes three outstanding factors in this divine and human drama.

1. The spirit fulfills the incarnation when God not only reveals himself to man but realizes himself in man so that every man is now the God-man. In every human being God comes to himself. In the appreciation of this development, the Reformation, taking shape after the period in which the Roman church gradually overcame its own dark and pagan involvements, marked the high point. But the Reformation statement was one-sided. The spirit of God is only one aspect of the Godhead—the male aspect, which looks for its complementary fulfillment in the female antipode. The sophia was before the creation,

and subsequently was in the Virgin Mary, who, according to the Roman dogma, was real woman but also clearly beyond human limitations and bondage to original sin. She is the virgin who gives birth to the proto God-man, the woman-mother necessary for God's own process of self-individuation.

2. Jung therefore considers the recent papal dogmatization of the Assumption of the Virgin Mary as the most important religious event since the Reformation. He explains this view by stressing that the heavenly bridegroom has now found his real bride, and therefore the third act of the divine self-revelation can take place in the ultimate rebirth of God himself in the child who is beyond all unconscious tension as well as beyond all need of self-realization.

3. From there Jung proceeds to a psychoreligious exegesis of the writings of John, especially the book of Revelation. In his letters, he says, John shows the split between the purely loving and gnostically rationalistic Christian on the one hand, and on the other the suppressed and dark counterpart in his own person. Hence the book of Revelation begins with a tremendous outburst of all this suppressed and stored resentment, and only when that is vented goes on to the vision of heavenly perfection and fulfillment.

Quite obviously Jung—who has his own complex psychological approach and is heavily indebted to the writings of the alchemists and mystics of all centuries—is trying here to enlighten Christianity through the use of non-Christian religious symbols. In this his fundamental aim is to deliver man from his narrow and limited conceptions of God and of himself. Jung opens up in radical fashion the whole discussion of the reality of God and man and their interrelatedness. He does this by overcoming rationalism as well as materialism. But our question is whether he can go beyond the destruction he deems necessary. Does his thesis hold realistically constructive power and meaning?

Much as we appreciate his brilliant approach, we must say No to our question, for the simple but basic reason that nowhere in this book, nor anywhere else in all his writings, does he show any real understanding of the divine-human phenomenon of love. He seems to have no idea of the significance of love for God's own being, nor of the significance that man's creation and redemption in love has for man and man's understanding of himself. So it is that Jung's whole psychologically based vision and concept is bound to be individualistic, even though now individualistic in the collective sense. God becomes man in order to become himself, and man becomes God in order to fulfill himself. But Jung fails to show that the climax of this process is neither sheer divinity nor sheer humanity, but rather the fulfillment of God and man in their being together and in their interrelatedness.

Certainly the Christian theologian will appreciate highly, though critically, Jung's wisdom and suggestiveness, which call for mature open-mindedness on the part of the reader. But in the long run this volume on Job will be most important as a goad to an earnest re-evaluation of our whole theological and religious approach to a new and more realistic psychology of religion—which in fact will be a realistic psychology of the person.

This will become especially clear when we are forced by Jung to rethink our whole conception of the Cross and the Atonement; for Jung interprets these drastically as necessitated by God's own iniquity, not by ours. The question is not whether we shall hastily accept Jung's rudimentary theology. The real question is whether we can take the message of atonement and redemption out of our individualistic piosity and reintegrate it into the whole of God's loving action in reuniting God and man. There can be no doubt but that there are tremendous psychological implications in all this. We may be grateful to Jung for having underlined them so rightly and so vigorously.

HANS HOFMANN.

Books in Brief

CRY, THE BELOVED COUNTRY; A VERSE DRAMA. *By Felicia Komai, adapted from Alan Paton's novel. Friendship Press, $1.50; paper-bound, 75 cents.* Someone turned parts of Thomas Wolfe's prose into poetry simply by breaking it up into lines, and now Felicia Komai has done the same for Alan Paton's singing prose. The lovely cadence of Paton's biblical sound lies well in the shorter lines, and Miss Komai's own writing fits around it without sense of forcing. For purposes of staging the action is condensed and localized, but the whole beautiful, strong, tragic story is there. Having been a novel, a Broadway musical and a movie, this contemporary cry now becomes accessible to the play-producing, play-reading part of the public. It is to be hoped that church groups will seize on this new devotional resource. Certainly many of them are ready to move on from the pat and sticky little numbers they've had to be satisfied with so long.

THE CHURCH, POLITICS AND SOCIETY. *By James A. Pike and John W. Pyle. Morehouse-Gorham, $2.25.* These sermons are a second series of examples of the dialogue preaching popularized by Dean Pike at the Cathedral of St. John the Divine. It is obvious why they have been popular. There is a dramatic element in the pulpit-pew interchange that straight preaching can't often get. The topics for this series are sure-fire too: "Shouldn't the church stay out of politics entirely and just concern itself with making individuals better?" "Is the church tinged with communism?" "Isn't the church lagging behind in the elimination of segregation?" "Doesn't the church talk out of both sides of its mouth on the matter of war: pacifistic when we should be preparing and jingoistic when we're actually in a war?" "Isn't the church, because of its dogmatism, really an enemy of freedom in the world?" "Why should religious leaders from behind the iron curtain who have conformed to the Soviet line be allowed to participate in the World Council of Churches?" The answers are as provocative as the questions. There are no evasions. Everything is put bluntly, plainly, directly. This is just as it should be in such back-and-forth teaching. The personalities involved supply the excitement and color. But when it comes to reading these interchanges in the absence of the personalities, the lack of style is no help. What is clear in vocal statement becomes a little obvious when written. Dean Pike is a man in a hurry. Dialogue sermons are a good way to say a lot, swiftly. The danger is that they could betray a preacher into making a little go a long way.

THE WHOLE ARMOR OF GOD. *By Ralph W. Sockman. Abingdon, $1.00.* Simeon Stylites' recent admiring column on the professional might have been written about Dr. Sockman—though we Simeon-addicts think of it as a self-portrait. "A professional is a person of such intense dedication to a thing that he has learned to do it well." He is not capable of a sloppy sermon. He could "do a good job even if he didn't feel like it." And that is for the best of all reasons: because he knows what he has to say, whom he has to say it to, what the resources are for its statement. This little set of seven sermons on Ephesians 6:13-17 is *echt* Sockman. There is the foursquare structure of each sermon which in less expert hands would come off blockishly but which is given line and style by the limitless Sockman grace. There is the logical development of the whole. There is the miraculous draught of illustrations: a place for each, and each in its place. There is the leavening humor. And there are the sharp, concise, unforgettable clinching phrases. Here are seven object lessons for Simeon's "feckless, make-it-do, get-away-with-murder men in the pulpit." The theology may leave some questions; what theology doesn't? But the homiletics has all the answers. The charm and the pleasure it gives begins before the book does, with the dedication: "To my little granddaughter, Lisa, who in two years has discovered all the chinks in my armor." T.A.G.

STOP, LOOK AND LISTEN—A GUIDE TO CURRENT INFORMATION ON NATIONAL AND INTERNATIONAL AFFAIRS. *Church Peace Union, New York.* This useful little pamphlet lists magazines, newspapers, radio and television reporters, organizations and current books and pamphlets which are helpful to the citizen who desires to keep informed on international and national affairs. It can be obtained free from the publisher at 170 East 64th St., New York.

H.E.F.

CORRESPONDENCE

March!

SIR: Eugene Carson Blake's magnificent "Strategy of the Churches" presents marching orders to American Christendom involving so much challenge that the last whit of it will not have been picked up when those important eschatological matters have become a present-moment reality.

JANICE C. PRIES.
Lutheran Church—Missouri Synod
Information Service,
New York, N. Y.

Confront the Man!

SIR: In these days when the Bible is being extolled to the skies in rather unexpected quarters, one feels tempted to ask how much of all this praise is merely for popular consumption. Take, for instance, the loyalty tests and the way our Constitution is ignored or set aside. When you say in your editorial on this question, "Why not go the whole way . . . and let the accused be confronted with the witnesses against him?" you almost quoted Deuteronomy 19: 17-19: "If a malicious witness appears against a man to accuse him of evildoing, then let the two parties in the dispute appear before . . . the presiding judges; the judges shall investigate the matter carefully, and if it turns out that the witness is malicious and that he has given false witness against his fellow, you must treat him as he meant his fellow to be treated" (Moffatt). I wonder how many government officials, who are all for "going to church," and that sort of thing, are acquainted with this passage. Suppose we start to practice what we preach!

Portland, Ore. WILLIAM SCHOELER.

His Turn

SIR: In your correspondence department (March 16) I note a letter by a lady from New York [who] is "amazed at the vigor with which English-speaking Protestants attack alcohol." After reading her letter, and the following one by a gentleman, it was my turn to be amazed.

I do not defend the use of tobacco. I do not use it myself, but tobacco, except for an unpleasant odor, can harm no one but the individual using it.

I do not defend television. I do not have it in my home, but it seems to me to require a long leap of the imagination to compare its effects with those of alcohol.

I do not overeat, at least it has not yet evidenced itself in my waistline, but I see no dim resemblance of its results with those of alcohol.

I quote: "It is not alcohol that causes alcoholics." What else could, pray?

I realize there are other "crutches" that people use, but to defend alcohol because some people "use the church as a crutch to lean on"—well that does amaze me. The church may be a "crutch," but it helps one to go upward. Alcohol as a "crutch" not only drags down the user, but endangers the lives and happiness of others.

Lincoln, Neb. FENNER E. KING.

'Evangelists Three'

SIR: Billy Graham may be lacking in intellectual stimulation and his theology in refinement, as Mr. Gill suggests in his review of *Peace With God* (March 23), but are these after all the criteria for assessing the worth of an evangelist? Mr. Graham may not capture the imagination of the intellectual elite, among whom I would class Mr. Gill; but are these the people who make up the great majority of our population? Are these the people that Billy Graham is addressing himself to? Obviously there must be some people who need the gospel presented in simple terms.

The reviewer suggests that Billy Graham's ministry could hardly commend itself to "those who are shaping life and history today." The facts as reported in the papers suggest that M.P.'s, senators and congressmen are right with Mr. Graham. Perhaps these leaders as well as many church leaders feel that the world situation is so desperate that the gospel of Christ presented in the plainest and sincerest way is the only answer. If men are confronted with Jesus Christ and surrender to him, he is able to make himself sufficiently attractive to them. Why not ask some of the converts?

Vankleek Hill, Ont. J. C. AMY.

SIR: In reviewing *Peace With God,* your editor seems to spend more time reviewing Billy Graham than he does his book. He sounds like the sort of person who might say about Paul's Epistle to the Romans, "The same old pedestrian stuff." Is it possible that Graham's sermons might "get off the ground" by the power of the Holy Spirit? Or am I an obscurantist to ask such a question? Quite frankly, many of us prefer Graham's "triple-fortissimo sincerity" because it confronts the sinner with a living God. Surely, this is superior to a negativistic, know-it-all, deadening criticism that leaves the hearer cold!

EDMUND W. JANSS.
Setauket Methodist Church,
East Setauket, L. I., N. Y.

SIR: Congratulations to Theodore A. Gill for his forthright review of *Peace With God* by the Rev. *William* Graham. Which reminds me of the words of the Rev. *Johnny* Wesley: "I find more profit in sermons on either good tempers or good works, than in what are vulgarly called gospel sermons. The term has now become a mere cant word: I wish none of our society would use it. Let but a pert, self-sufficient animal, that has neither sense or grace, bawl out something about Christ, or his blood, or justification by faith, and his hearers cry out, 'What a fine gospel sermon!' . . . Of all preaching, what is usually called gospel preaching is the most useless if not the most mischievous."

The reviewer is profoundly right in pointing out that Johnny Wesley (as he is affectionately called by his friends and admirers) and the other great evangelists wouldn't be caught dead preaching William Graham's stuff. As a consequence and purely as a secondary result, you can teach theology or introduce students to a fuller understanding of the meaning of Christ by a study of Wesley's sermons. No one would think of Graham's sermons having such usefulness.

PAUL RAMSEY,
Professor.
Dept. of Religion,
Princeton University,
Princeton, N. J.

SIR: I cannot find praise high enough for Theodore A. Gill's book reviews. He selects books which are more practical from a pastor's point of view. His wit, charity, and penetrating insight into the Christian faith are exceedingly refreshing. Please hang on to him.

GEORGE SMALL.
Trinity Methodist Church,
Plainview, Tex.

SIR: Theodore A. Gill's "Evangelists Three" (March 23) will not strike a responsive note in the minds of many who tend to agree with his viewpoint rather than that of the three evangelists whose books he reviews. It is possible in the realm of theology and preaching to "worship the gods of a beaten enemy." In my judgment the wisest men will remember that all of us "have this treasure in earthen vessels" and will recall the lesson from history that God has preserved the treasure often in spite of the "earthiness" of the vessel (fundamentalist, liberal, etc.) in which it is held. This is not a plea to be unmindful of any lack of discernment and criticism in theology, evangelism and preaching. It is rather a plea to remember in all our criticisms of other points of view the beatitude of Jesus, "Blessed are the merciful, for they shall obtain mercy."

FRANCIS T. CUNNINGHAM.
St. John's Methodist Church,
Rock Hill, S. C.

SIR: The review of Billy Graham's *Peace With God* is certainly a revelation of your own preconceived judgment and opinion concerning the fundamentals of the faith. In all fairness to Mr. Graham and to the thousands who have been blessed with salvation through his ministry under God, I should think you would at least present an objective report of what the book contains. Rather than this, you have chosen to tear apart the man and his

position, just because he does not fit the modern mold from which you were made.

I am sorry to hear that *Peace With God* has been such a disappointment to you. I would to God that this plain, honest presentation of Mr. Graham's views might have been a blessing to your sin-benighted soul, as it has been to countless thousands in the world. WOODROW W. MCCALEB.

First Baptist Church,
Fremont, Mich.

SIR: Thank you for the penetrating analysis of the current output of "Evangelists Three." You say well what many of us have thought, to our exasperation.

FAY CHARLING MILLS.

First Methodist Church,
Hastings, Neb.

SIR: Thank you much for Theodore Gill's brave book review excursus into contemporary popular evangelism. It is one of the tragedies of our time that the "creative interpreting of the gospel" has not been pursued with sufficient vigor and clarity to captivate the interest and imagination of large numbers of people and move them to "amplify and implement it."

The delight of the crowds at the sparks from the short circuits of biblicism, magic formulas and maudlin sentimentalism gives witness to the prevailing sense of darkness in the temple of the Lord and the need for fresh supplies of oil to be poured into its smoldering lamps. Unless men and means be soon found for proclaiming much more widely the way to vital first-hand experience with God in a way that combines deep intellectual perception, relevance to the hour *and* evangelistic conviction, Christianity could soon revert back to its medieval form. Surely there must be many who would be grateful for the assurance that it is indeed possible to love God with the mind as well as the heart.

CLIFFORD W. P. HANSEN.

Seventh Day Baptist Church,
Clifton Heights, Pa.

SIR: So Billy Graham cries "Peace, Peace." And Theodore Gill can find no peace (March 23 book reviews). There is little doubt but what the conservative Mr. Graham would be more liberal with the liberal Mr. Gill than the liberal Mr. Gill was with the conservative Mr. Graham.

J. WESLEY RAFTER.

Hanson Place Baptist Church,
Brooklyn, N. Y.

SIR: And the Master sat over against the library and beheld how the people committed their learning to print. And many that were rich in words cast much in type. And there came a certain woman who had endured much sorrow, and who had found the joy of the Lord; and she threw in to the market a few words to make a little story to help a children's home. And the Master called unto him his disciples, and saith unto them, "Verily I say unto you, that this woman hath cast more in than all they which have cast into type." For all they did write from their abundance; but she of her want did cast in all that she had, even all her experience.

Really, Mr. Gill, did you write your review of the Rogers book out of your choler or your charity?

GERALD T. KROHN.

First Presbyterian Church,
Plainfield, N. J.

SIR: I personally know of three convicted murderers who were converted through the reading of Billy Graham's *Peace With God* before they were executed. It is fortunate they were spared reading Mr. Gill's review of this book in your March 23 issue. It could be that they were given a clearer understanding than some who are more fortunate and, obviously, sophisticated (I Cor. 1:26-29).

L. NELSON BELL, M. D.

Asheville, N. C.

SIR: Have read and reread the book review of Theodore A. Gill in Century of March 23. Think that many of your readers besides the writer would like to know who Theodore A. Gill is and what he has done to "set the world on fire" in a religious way.

Winsted, Conn. H. G. MANCHESTER.

[Dr. Gill is literary editor of The Christian Century and chaplain of Lindenwood College, St. Charles, Mo. He has degrees from the University of Wisconsin, Princeton Theological Seminary and the University of Zurich. His doctor of theology thesis at the latter institution was *Recent Protestant Political Theory*, a study of the political problem as seen in the new Reformation theology. He has had several years' experience as a parish minister.—ED.]

What Are We?

SIR: In answer to the question "What are you?" posed by Alec. C. Beasley of Winfield, B.C., in your March 23 issue:

The Christian Century is a weekly paper with a definite religious content based on the context of the historic faith and interpreted in the context of contemporary society, national and international.

Its *method* of reporting and of exposition is commonly known among people who try to think through issues of the day as "objective." Its editorial staff and contributors are not in flight from reason and reality, and being human occasionally "slip up" on both reporting and contributions and apologize promptly and regularly for errors alike of fact and judgment. Its *objective* is to make plain the message of the gospel for our day, in the hope that our "problems" may be faced with spiritual insight and intellectual integrity. It disclaims infallibility.

Tuscaloosa, Ala. GEORGE LANG.

[The subscription which we offered for a reply to Mr. Beasley's question goes to Dr. Lang.—ED.]

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NEWS of the CHRISTIAN WORLD

Canon's Mission Stirs Honolulu

Bryan Green Series Wins Wider Acclaim Than Any Other in Recent Years—Methodists Have Centennial

HONOLULU, March 25.—The mission conducted at Central Union Church here Feb. 27-March 8 by Canon Bryan Green of Birmingham, England, stirred more religious interest in Honolulu than any other such event in recent years. Sponsored jointly by the city's council of churches and its evangelical ministers' fellowship, the mission received wide support from churches and from ministers of varying theological positions. An average of 1,300 persons, nearly half of them under 30 years of age, attended each of the 10 sessions—a smaller attendance than at Canon Green's missions on the mainland, but large for Honolulu's relatively small Protestant population. The heavy expenses (extensive use was made of commercial advertising) were more than covered by offerings taken at the services.

Methodists Celebrate Their Centennial in Islands

Methodists of Hawaii last week concluded observance of the 100th anniversary of the granting of the first charter for a Methodist church in the territory by King Kamehameha IV. The celebration was held in connection with the annual meeting of the Methodist Hawaii mission. During that meeting, delegates reaffirmed their support of statehood for Hawaii and their opposition to universal military training. Special visitors from the mainland for the celebration were Bishops Gerald Kennedy of the Los Angeles area (which includes Hawaii), Donald H. Tippett of San Francisco and W. Angie Smith of Oklahoma, plus 200 lay men and women.

Episcopalians Prepare to Greet Convention

The 3,000 people expected to come from the States for the Protestant Episcopal Church's 58th General Convention to be held here Sept. 4-16 will make this the largest convention of any kind ever seen in the territory. Since Honolulu has no suitable single meeting place, convention sessions will meet at various points in the city. Opening services and other large assemblies will be held at the civic auditorium, a sports arena which will be transformed into a "procathedral" for the occasion. Paul Savanack of St. Peter's Church here has been designated general manager for the convention. Churches of all denominations have pledged their aid in arranging for hospitality.

Propose Relaxation of Laws On Gambling, Divorce

The first Democratic-controlled legislature in the history of the territory opened Feb. 16. The house of representatives has 22 Democrats and 8 Republicans; the senate 9 Democrats and 6 Republicans. No. 1 on the Democrats' agenda is a proposal to change the territory's entire tax structure; it calls for a more progressive tax system than we have now. Certain tourist industry groups have proposed that parimutuel betting be legalized and that the divorce residency requirement be lowered from the present two years to two months. Protestants are fighting the proposal to legalize gambling, and both they and the Roman Catholics are strongly opposed to the change in the divorce law, which is recognized as an attempt to lure to the territory some of the patronage now going to Nevada. A bill to abolish capital punishment in Hawaii seems to have some prospects of adoption. It has the support of numerous clergymen and lay people, but to date no church body has taken official action concerning it.

New Chaplaincy Plan Arouses Controversy

Some controversy arose in religious circles when the new Democratic majority asked various church groups to appoint chaplains to the house of representatives. In the past, Protestant clergymen have usually been appointed as chaplains for both houses. The senate continued this practice by naming Edward Kahale, pastor of Kawaiahao Church. The house, however, decided to divide the responsibility among Roman Catholics, Protestants, Buddhists, Mormons and other groups. The Honolulu council of churches was asked to name chaplains to pray at house sessions but refused to do so, suggesting that Protestant clergymen be invited as individuals. Roman Catholic Bishop James J. Sweeney acceded to a similar request and agreed to appoint several Catholic chaplains. Addressing the Methodist annual conference, Daniel K. Inouye, Democratic majority leader and a Methodist, admitted that perhaps the house had made a mistake in adopting the new system. One question raised about it was whether Buddhism has any practice approximating prayer. Considerable opposition came from those who feel that to ask churches to name chaplains and pay the churches honorariums for the chaplains' services is a violation of the principle of separation of church and state.

And So Forth

The recent volcanic eruption on the island of Hawaii brought extensive damage to sugarlands but no loss of life. The eruption, combined with increased hotel facilities, made the winter of 1955 the greatest tourist season in the islands' history.

Nelson C. Dreier is the new general secretary of the Hawaiian Evangelical association (Congregational Christian).

Roman Catholics plan to open a junior college in Hawaii next fall, and the Church of Jesus Christ of Latter-Day Saints will launch a four-year college.

A Honolulu chapter of the United Christian Youth Movement was formed in January. Lou Anne Moir, Congregationalist, is president; Harold Jow, pastor of the United Church of Christ, is adviser.

United Church Women's Christian fellowship team (Mrs. J. D. Wyker, Felicia Sunderlal and Mrs. David D. Baker) spoke to several groups in Oahu and Hawaii islands Feb. 19-22.

RICHARD D. ISLER.

Spanish-American Work Is Studied

Council Representing 8 Denominations Meets in New Mexico—Arizona Launches Bible Study

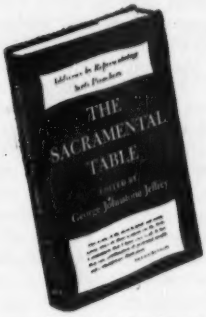
TUCSON, ARIZ., March 21.—Highlights of the 47th annual meeting of the Council on Spanish-American Work, held at Santa Cruz, N. M., in February, were workshops on neighborhood houses, with special emphasis on Spanish-Americans, and discussions of the problems of Spanish-American migrants. The council, of which Richard E. West is president, represents eight Protestant denominations that carry on work in this field. Present as discussion and resource leaders were Lillian Windham and Galen Weaver of New York city, and Dean S. Collins and William E. Scholes, both ministers. Part of the women's program was a panel presenting the work in this field of United Church Women. The American Missionary Association of the Congregational Christian Churches announced a new scholarship program to aid worthy Indian-American and Spanish-American youth, without regard to denomination, in colleges of their own choice. It was pointed out that there is a great need for young people of college and post-college age to work in migrant camps. The council will assist in recruiting such workers.

Arizona Church Council Has New Executive

Charles Crouch, Methodist minister who is serving part-time as coordinator of religious activities at Arizona State College, Tempe, while completing his doctorate there, is the new executive secretary of the Arizona council of churches. He will continue to carry his campus responsibilities along with those of the council. Mr. Crouch formerly held pastorates in Illinois and Minnesota, and was an army chaplain for two years before coming to Tempe. His first major task as council secretary was to arrange for Arizona's participation in the National Council of Churches' program on the use and understanding of the Bible. Gerald Larue, associate director of the N.C.C. committee on that program, and Philip C. Landers of the N.C.C. met with directors of the Arizona council on March 17, after which Larue and Crouch were to spend a week visiting seven communities to launch the Bible-reading project sponsored jointly by the N.C.C. and the state council.

Miners Protest Closing of Reservation to Claims

The Tucson council of small mine operators has taken a strong stand against proposed federal legislation which would close the vast Papago Indian reservation near here to mineral claims. [See The Christian Century for Dec. 8, p. 1500.] The legislation is embodied in Senate Bill 33 introduced by Barry Goldwater (R., Ariz.) and its House counterpart offered by Stewart Udall (D., Ariz.). In the Arizona state legislature Rep. Douglas Holsclaw (R.,



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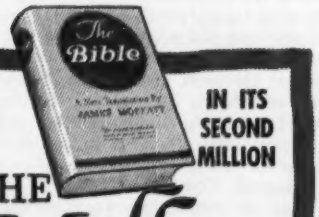

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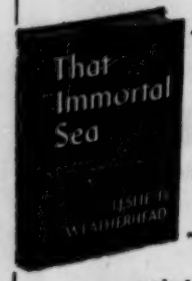

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Pima county) has introduced a memorial to Congress asking for an immediate rehabilitation program on the Papago reservation, closing of the reservation to prospecting, and launching of a survey of its mineral resources by an agency of the federal government. The reservation is the second-largest in the United States.

Arizona Host to Many Churchmen

A number of national church leaders recently visited this state, or are scheduled to do so in the near future. James Robinson of New York city was in Tucson in January preparing his Lyman Beecher lectures and conducting a preaching mission at Trinity Presbyterian Church. Editor Paul Hutchinson of The Christian Century addressed the Tucson ministers' association during his brief visit in February. Pres. Eugene Carson Blake of the National Council of Churches will preach at Trinity Presbyterian Church here on Palm Sunday morning, and that evening will address a joint meeting of Phoenix Presbyterians at First Church in that city. Maj. Gen. C. I. Carpenter, chief of chaplains for the army airforce, and Pres. Franklin Clark Fry of the United Lutheran Church will appear on April 3 and 17 respectively in the 1955 series of Sunday afternoon "desert devotionals" at Litchfield Park. The series, which is sponsored jointly by the community church at Litchfield Park and the Arizona council of churches, will be opened March 27 by this correspondent.

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New Buildings Are Launched

The Congregational Christian Churches have established a new congregation, to be known as North Church, in Phoenix, and have bought property for another in Tucson. . . . The Arizona Methodist church extension society has purchased 11 acres in Phoenix and 5 in Tucson as sites for new churches. . . . The Protestant Episcopal Church's Good Shepherd Mission to the Navaho Indians has laid the cornerstone for a new chapel and rectory, gift of the Arthur Vining Davis foundation. . . . Faith Evangelical Lutheran Church, Phoenix, dedicated its new building March 13. This 10-year-old congregation, whose pastor is Frank H. Clutz, has 1,131 members.

And So Forth

Archer E. Anderson, formerly pastor of First Presbyterian Church, Duluth, Minn., has succeeded Fred Luchs, now at First Congregational Church, Evanston, Ill., as minister of the United Church at Los Alamos, N. M.

Lloyd R. Simmons has resigned as pastor of First (Southern) Baptist Church, Tucson, to become president of the denomination's Grand Canyon College, Phoenix.

The Little Chapel of All Nations makes its services available to students of all faiths attending the University of Arizona here. Mrs. Boyd V. McDougall is director of religious work at the chapel.

All delegates to the annual meeting of United Church Women of Arizona at Central Methodist Church, Phoenix, Jan. 17 joined in a service of holy communion.

Arizona high schools may not give credit for classes in historical aspects of the Bible even if the courses are nonsectarian, according to a ruling by Robert Morrison, state attorney general.

Five hundred Methodist laymen gathered at luncheon meetings in Phoenix and Tucson Feb. 3-4 to hear their bishop, Gerald H. Kennedy, challenge them with the honor and opportunity of being "doorkeepers in the house of the Lord."

Tucson's Roman Catholics oversubscribed by more than 50 per cent their goal of $1 million to establish a seminary in the diocese. HAROLD L. LUNGER.

Disciples of Christ Increase Giving

Disciples of Christ increased their giving to Christian missions and education through their "unified promotion" plan by nearly $1,300,000 during the past four years. An increase of 284 in the number

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of congregations participating in the plan was reported.

Puerto Rico Protestants In Annual Meetings

Increases in All Areas and in Island Responsibility Are Noted

RIO PIEDRAS, P.R., March 15.—Most of the Protestant groups at work in Puerto Rico hold their annual conventions or conferences during the first three months of the year. This year's meetings were marked by reports of increases in membership, congregations and giving. Several new church buildings and parsonages have been constructed, and more are soon to be built. Noticeable is a policy of giving more responsibility to Puerto Rican leaders as rapidly as they demonstrate their ability. One of the more significant advances in this field has been in the Disciples of Christ mission. A working agreement has been adopted by the church leaders in the island and the United Christian Missionary Society of the United States, giving greater responsibility to the administrative group here. In turn, the local leaders expect to work more effectively for self-support and to participate more fully in the worldwide program of the Disciples of Christ.

Methodists Appeal for 'Life Recruits'

The annual conference of the Methodist Church was presided over by Bishop Fred P. Corson of Philadelphia. Special recognition was given 10 military chaplains of various denominations who are serving in this area. Some 20 district superintendents and other visitors from the States were in attendance. The Methodists hope to organize 50 new churches in the next 10 years. To that end they have made an appeal for "life recruits." During the annual conference 200 Methodist young people pledged themselves to train for more effective Christian living and leadership.

Congregational Christian Nurse Training Center Fills Need

The Congregational Christian Churches are constructing a large building at Humacao as part of the Ryder Memorial hospital development. The building will provide living quarters, classrooms and laboratories for young women who are preparing to become practical nurses. This will be the only institution of its kind in Puerto Rico; it will fill a great need. The federal government is cooperating in financing the new school as part of its general program to assist hospitals and other institutions dedicated to the improvement of health.

Association Becomes Council Of Churches

The Association of Evangelical Churches has been reorganized under the name of the Evangelical (i.e., Protestant) Council of Puerto Rico. It includes the congregations of eight cooperating denominations: American Baptist, Congregational Christian, Evangelical United Brethren, Disciples of Christ, Church of the Brethren, Mennonites, Methodists and Presbyterian, U.S.A. The work of the council is carried on by an administrative committee, a committee on planning and promotion, and the following departments: publicity and public relations, finances, evangelism and missions, Christian education, rural work and chaplaincies. The council is affiliated with the National (U.S.) and World councils of churches.

And So Forth

The Union Church of San Juan, a congregation of more than 400 members, is conducting a campaign to raise funds for a much needed new sanctuary and educational building. More than $115,000 has already been pledged. This 37-year-old church is strategically located to serve men of the armed forces and other visitors to the island. Its services are conducted in English.

The visit of Vice-Pres. and Mrs. Richard M. Nixon threw into the limelight the political and economic progress of the commonwealth of Puerto Rico. Mr. Nixon was generous in his praise of the current leadership. However, leaders of the statehood party were dismayed at what they considered the scant attention given to their point of view and to that of other minority parties. The president and executive secretary of the Evangelical Council of Churches were among the invited guests at Gov. Luís Muñoz Marín's dinner honoring the Nixons.

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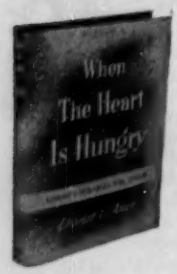

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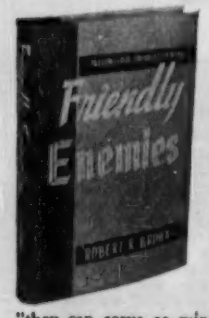

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British Disagree On H-Bomb Use

Labor M.P. Offers His Resignation for Conscience' Sake; Garbett Defends Official Government Policy

LONDON, March 24.—Sir Richard Acland, Labor member of Parliament, is a convinced and active churchman who sees nothing but evil in the whole business of atomic warfare and believes the time has come for Christians with sensitive consciences to speak out. Because his conscience is disturbed by Britain's proposal to manufacture and use the H-bomb, he has resigned his parliamentary seat and is campaigning for election as an independent at Gravesend. He is already winning much support. The opposite view was expounded by the Archbishop of York in a vigorous speech in the House of Lords, in which he defended the H-bomb on the ground that it offers a defense behind which peace might be made. Dr. Garbett's speech caused dismay in many Christian circles as still another sign of the deep compromises which the Christian faith is being called on to make in this atomic age —dismay that is not confined to pacifists.

Free Church Membership Still Declining

The survey of membership statistics of England's Free churches being made by the *British Weekly* shows that those churches are losing members at the rate of 8,000 a year. The decline is, however, less than in the 1930s, when they were losing 15,000 annually. Methodist membership shows a slight increase. The heavy losses of Baptists and Congregationalists in the northern industrial districts, particularly in Yorkshire, is not yet counterbalanced by increases in suburban areas of London and the home counties. In Yorkshire, Congregationalism has declined by 13 per cent since 1951. Churches with no more than 100 members seem to be holding their own; it is the large churches that make the worst showing. Meanwhile, children are going to Sunday school in large numbers; in the "new areas" churches are unable to cope with the influx. But there is a marked inability on the part of the churches to hold the older adolescents and turn them into regular churchgoers.

Anglican Groups Urge Unity with Church of South India

Through three Anglican societies, 3,000 Church of England clergymen have issued a statement asking their church to take steps to enter into relationships with the Church of South India, an episcopally governed body formed by the union of Anglican, Congregational, Methodist and Presbyterian churches. The statement, released on behalf of the Church Society, the Modern Churchmen's Union and the Anglican Evangelical Group Movement, urges the church "to recognize all the episcopally ordained bishops, presbyters and deacons of the Church of South India as qualified to exercise their ministry, both of the word and sacraments, in the Church of England." The clergymen also state: "We should welcome a declaration by our convocations that the Church of England and the Church of South India are 'in communion one with another.'" The signers, among whom are many leading Anglican clergymen, scholars and theologians, believe that the movement toward unity among the churches overseas and in Britain would be considerably helped by the steps they suggest, which they point out are consistent with "the traditional Anglican emphasis on the importance of episcopacy." The Canterbury and York convocations are to make a decision in the matter May 24.

British Council of Churches Joins Eaton Gate Group

Opening of new headquarters for the British Council of Churches in Eaton Gate marks a new stage in the growth of this 13-year-old cooperative organization and in the continued development of what has become a new ecumenical church center in London. The council's near neighbor, the Conference of British Missionary Societies, has been established at Edinburgh House in Eaton Gate for 40 years. The two organizations will now work closely together. In its spacious new house, the council provides office room also for a newcomer to the field of church cooperation, the joint committee of the World Council of Churches and the International Missionary Council. In Edinburgh House are the headquarters of various other international bodies, including the Committee for Literature in Africa, the Committee for the Christian Approach to the Jews, and numerous missionary advisory societies.

Solicit Money for Family Centers in South Africa

Anglican Bishop Ambrose Reeves of Johannesburg is here to raise money for the new church family centers he proposes to establish as an answer to South Africa's Bantu Education act. "This is bound to be a costly business, as we have to purchase equipment and pay staff," the bishop says. "But I am persuaded that here we have a chance to serve the African people in ways which so far have been closed to us." Fourteen of the Anglican schools in the Johannesburg diocese will be reopened in April as church family centers. During the day children will use the buildings. In an effort to keep teen-agers off the streets, the centers will be open later in the day for discussion groups and debating circles and for instruction in domestic subjects and advanced handicrafts. Under the two-shift system to be employed in the government schools, children who go to those schools in the morning will go to the centers in the afternoon, and vice versa.

London District Gets Jamaican Influx

Brixton is an area of "decayed gentility" south of the Thames, where the fine terrace houses of Victorian days have been converted into small apartments. Into that district the many Jamaicans flooding into London are moving, so that a walk down Brixton's High street reminds one of Amsterdam avenue in New York, where many Puerto Ricans live. Already one hears of a movement to "keep Brixton white." Although local churches have no color bars, few Jamaicans are so far attending "white" churches.

CECIL NORTHCOTT.

Churchmen Study State Legislation

Colorado Council, Denominations Watch Current Proposals Having to do with Public Morality

DENVER, March 28.—A number of bills having to do with public morals and other matters of primary concern to churchmen are before the Colorado legislature, now in session. One of the most controversial calls for establishment of a state wholesale liquor monopoly, which would take control of the liquor traffic out of the hands of four firms that, it is believed, handle about 90 per cent of that traffic in the state. The Colorado council of churches endorsed the proposal at its recent annual meeting, but other church groups have opposed it on the grounds that the state should in no way be allied with the liquor traffic. Three other bills on liquor control would declare 3.2 per cent beer intoxicating, prohibit sale of such beer to persons under 21 years of age, and forbid the sale of liquor within 500 feet of a church. Another bill endorsed by the council would require Sunday closing of all firms dealing in new and used automobiles. Ordinances in four larger cities prohibit such firms' operating on Sunday; the legislative bill would make the prohibition statewide. The bill has passed the lower house. Proposals to outlaw common law marriages and abolish anti-miscegnation laws have progressed favorably. The *Rocky Mountain Churchman,* organ of the state council of churches, is publishing complete information on these and other legislative matters. Early in February the council sponsored its annual churchman's legislative seminar in Denver, with members of the legislature and other experts leading discussion of coming legislative issues.

Denver Museum Offers Exhibit of Contemporary Religious Art

Throughout Lent the Denver Museum of Art has on display in its new Schleier gallery 250 examples of 20th century religious and liturgical art. Gathered from all over the nation by Otto Karl Bach, museum director, the exhibit includes some world-renowned pieces. It is believed to be the only one of its kind in that it is sponsored and assembled by a museum rather than a religious group and is entirely contemporary in scope. Examples of the work of U. S. and foreign artists and craftsmen in painting, sculpture, architecture, stained glass, mosaics, textiles and typography are included.

Van Kirk Addresses Annual State Council Meeting

At its recent annual meeting the Colorado council of churches heard Walter W. Van Kirk of the National Council of Churches' department of international affairs call for practical and prompt expression by church people of their convictions and desires as to national policy and action in the field of international relations. He urged the delegates, who represented 11 denominations throughout the state, to communicate their collective resolutions and their personal views to their legislators in Washington and to top executives, for, he said, the opinions of churchmen count for more in public affairs than is generally realized. The council adopted a budget of $24,000 for 1955 and heard reports of real progress in the various areas of its program. Mrs. Howard G. Colwell of Loveland, prominent Baptist laywoman, was elected vice-president of the council; the other officers continue for another year.

Sponsor Regional Conferences On Rural Life

During March the Colorado council is sponsoring four regional conferences on rural community and church life—in Alamosa, Eads, Fort Morgan and Rifle. Aim of the conferences is to suggest possible solutions to economic, recreational, public health, organizational, social and church problems in rural parts of the state. Response to this type of rural life conference has been gratifying, and attendance excellent.

Plan Holy Week Services

The Denver area council of churches is presenting Ralph W. Sockman, Methodist minister from New York city, as the speaker for its noon services the first three days of Holy Week. Dr. Sockman will also speak at evening meetings in Boulder and Loveland. Joseph S. Minnis, newly elected bishop of the Colorado Protestant Episcopal diocese, will be the preacher at the annual Easter sunrise service sponsored by the Denver area council at the Park of the Red Rocks, and the choir of Moreland Lutheran Church in Chicago will sing. In Greeley, noon services are scheduled from Monday through Thursday of Holy Week at Park Congregational Church.

And So Forth

Administrative offices of the Methodist Church's Denver area (which covers four states in the Rocky mountain region) have been moved to a beautifully remodeled residence near the campus of the University of Denver and Iliff School of Theology.

Several local church councils in the state recently held their annual meetings and elected new officers. Among the new presidents: Floyd House, Baptist minister (Pueblo); Harold Adcock, Disciples of Christ layman (Greeley); and R. W. Bartels, United Lutheran pastor (Trinidad). Denver and Colorado Springs re-elected their current presidents: Henry G. Smith (Baptist minister) and Nelson Hunt (Presbyterian layman).

In Denver, campaigns to raise funds to erect new educational units have been launched by Central Presbyterian, Park Hill Congregational and St. John's Episcopal Cathedral. Montview Presbyterian and Park Hill Methodist are soon to build large new sanctuaries on their present properties. New buildings in the city's growing-edge areas have been completed by Grace Baptist, Lakewood Presbyterian, Grace Methodist, Southridge Reformed and Hampden Hills Baptist.

People from three professions and seven agencies attended the third annual retreat sponsored at Alps lodge in Boulder canyon by the Denver area council of churches' social service department.

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* * * * *

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Educators Urge Spiritual Values

New York Regents Affirm Their Place in Public Schools, but Warn Against Sectarianism

SYRACUSE, N. Y., March 28.—The New York state board of regents at its March meeting issued a new statement on moral and spiritual values in the public schools, designed to supplement a statement issued in 1951. It suggests intensive study of American historical documents dealing with "liberty under God, respect for the dignity and rights of each individual, and devotion to freedom," and urges development of moral and spiritual values "through all the activities and lessons of the school day and particularly by the good example of the school staff." The regents emphasize, however, that "formal religion is not to be injected into the public school." They also caution teachers "to be mindful always of the fundamental American doctrine of the separation of church and state, and careful at all times to avoid any and all sectarianism or religious instruction which advocates, teaches or prefers any religious creed."

Approve State Education Appointment

James E. Allen, Jr., has been elected by the state board of regents as commissioner of education to succeed Lewis A. Wilson, who is scheduled to retire on Sept. 1. Dr. Allen, 43, has been with the state education department for eight years and since 1950 has been deputy commissioner. He has impressed educational leaders of the state with his ability in matters of administration and finance, his wisdom and fairness in dealing with difficult issues, and his concern for moral and spiritual values in education. He is an elder in Madison Avenue Presbyterian Church, Albany, and has served on committees of the Albany church council.

Move Toward Legalization Of Bingo

The first step toward legalizing bingo for religious, charitable and fraternal organizations by 1958 has been taken by the state legislature. A bill providing for such action was passed last week. It must be reaffirmed by the 1957 legislature before it can go to the people. Under the leadership of the state church council, Protestant forces are mobilizing for an aggressive campaign against it.

Rochester Ministers Spur Crime Query

After the safe in Third Presbyterian Church, Rochester, had been broken into three times in 12 months, William H. Hudnut, Jr., the pastor, preached a sermon on the increase of crime in the city and asked whether the community has an adequate program of law enforcement. On the same Sunday George E. Ulp, pastor of neighboring Brighton Presbyterian Church, spoke on a similar theme and stressed the need for an aroused public opinion. As a result of the two sermons a community meeting

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was called by the public safety committee of the city council. Information presented to the meeting indicated that Rochester has an effective police system although it is undermanned in comparison with other cities of the same size. It was agreed that maladjusted and broken homes are a major factor in the increase in youth crime and vandalism, and that the problem must be faced cooperatively by citizens, churches, homes and character-building agencies.

Demonstrate Teaching Mission In Rural Areas

A pilot project to study how the National Christian Teaching Missions sponsored by the National Council of Churches' Division of Christian Education could be adapted to town and country communities was launched last fall in the Romulus, Canoga, Fayette and Varick areas of Seneca county. Pastors are enthusiastic over the results. Burt C. Fedor, pastor of the Romulus and Canoga churches, said the mission increased the spirit of cooperation and awakened lay people to the potential educational and evangelistic challenge. The mission was directed by Paul Sturges of the National Council and Stanley E. Skinner of the state council. The experiment led them to conclude that the program of the teaching mission can easily be adapted to rural areas. A mission has since been held for seven churches in Otselic valley, and others are being planned.

Hold Homemakers' Outside Jobs No Detriment

A wife and mother holding a full-time job outside the home is not breaking the American tradition, according to a panel of working homemakers on a discussion program at the annual farm and home week at Cornell University, Ithaca. When the country was mainly agricultural women often worked with the men and were an economic asset to farm life, the women said. Today women are making their contribution to the economic life of the family by working outside the home. All who took part in the panel insisted that they had originally taken their jobs because of economic necessity. Helen G. Canoyer, dean of Cornell's college of home economics, pointed out that one-fourth of the nation's married women today supplement their work as homemakers with outside jobs.

WALTER D. CAVERT.

Offer Prizes for Works in Church History

The Christian Research Foundation announces three prizes for the academic year 1954-55: for an essay of 3,000 words or more on early Christian history, open to first-year students in a theological seminary; for a dissertation of 10,000 words or more on some phase of early Christian history, open to upperclassmen and graduate students in a theological seminary; and for a major dissertation or unpublished book-length composition on the ancient church, open to independent writers. Manuscripts should be submitted before May 1 to the foundation's secretary, Ralph Lazzaro, 38 Longview Dr., Marblehead, Mass. Entries from students must be accompanied by a letter of recommendation from their professor of New Testament or church history.

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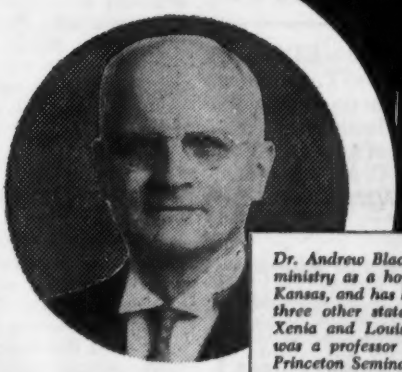

Dr. Andrew Blackwood began his ministry as a home missionary in Kansas, and has held pastorates in three other states. He taught at Xenia and Louisville Seminaries, was a professor of Homiletics at Princeton Seminary for years, and is now Professor of Biblical Homiletics at Temple University School of Theology.

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